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There is just the possibility that macṣipa's and mavi's are from the calendric system of some other Yuman tribe confused in this mixed community with Maricopa nomenclature. 805 [221]

Shorter intervals were indicated by counting nights, not days as we would, or by the moon's phase. The time for a dance, e.g., was fixed by saying, "You sleep four (or whatever) nights and on the fourth day come." Or they would say, "We will have our dance when it is full moon—or when the moon just appears." Neither knotted cords nor notched sticks were used for the purpose. [211]

The intervals of the night were also indicated. The night was supposed to be divided into four parts, significant for dream experiences. The first and last quarter were productive of evil dreams; the second and possibly the third were the favorable quarters. These parts were named n,axa'vŏk, "went down," evening; tinyă'mko'rŭm, "night (black)old," middle of the night; xacipa'nĭk, "nearing," before dawn; kwăliyo'ŭg, dawn. 805 828 [192]

CONSTELLATIONS AND NATURAL PHENOMENA

Maricopa star lore was inconsiderable. The major constellations, known also to other Yumans, were recognized, but equally obvious ones, such as Cassiopeia and Gemini, had no names. A few trivial tales were associated with the star clusters, but the esoteric values attached to them in southern California were unknown here. 821 [171] [538]

For four, possibly five, of the six stars mentioned below, the significant position was dawn rising, not as is our customary mode of reference, evening ascension. Four of them were observed in autumn or winter.

The general cosmogonic notion was that there was a duplicate of this world above the sky. This was not the land of the dead, which lay in the west. It functioned in the myths and provided an explanation for the movement of the sun, but otherwise had no particular bearing on affairs of our world. 772 [775] [773] [821]

It is said that far above the sky is a place exactly like this world. There are people there doing the same things as here, and all the stars we see here are du-

823 ly evidence that the sequence had definite form. He knew little
[822] of color-directional association, beyond reminding me that in the
[538] tale "Flute Lure" everything to the west was described as yellow, to the east as red (although he had actually omitted this entirely while narrating the tale). Last Star declared that he knew of no association in story or usage beyond that of the Killdeer dance. It is likely that this was not the whole of their associational habit. It is apparent that east and west were more highly significant for the Maricopa and Halchidhoma. This was the orientation of houses, activities connected with the purification of warriors, cremation, mourning rites, and concepts of the land of the dead, for example. North and south were relatively indifferent. At best the directional association seems but little developed or stressed, which stands in marked contrast to the exuberant symbolism of this order among Pueblos and Navaho, or even Pima and Papago.

822 A request for color names yielded the following:

n,i'l,lg,	black	xama'l,^{h},	white
^{h}hwĕ'tăm,	red	k'wĕ'săm,	yellow

xavăcu', blue, green (as the sky, grass, fresh leaves: the familiar blue-green confusion)
xacami', green (as slime in water, anything mouldy green)
lnyu'xlg, variegated (as a pinto horse)

Brown, gray, and the like were not known as colors. Deer, e.g., were described as like the ground, dirt-colored (^{h}ma'tlg). White, red, and black were said by Kutox to be the principal colors, "because they were our paints" (as paints called respectively mat^{h}măca'vă, ^{h}gwe'x^{h}, and kwĭnyil,^{h}).

802 Numeration in Maricopa-Halchidhoma was as follows:

1	cĕ'ndlg	11	cxpŭ'kămai'gcĕ'ndlg
2	xavi'k	12	cxpŭkămai'gxavi'k
3	xamo'k	(13–19 were formed similarly)	
4	tcumpŭ'pk	20	cxpŭ'kăxavi'k
5	saxa'pk	23	cxpu'kăxavi'k maigxamo'k
6	xam^{h}pu'k	30	cxpu'kăxamo'k
7	pexkie'g	(40–90 were formed similarly)	
8	sapxu'k	100	cĕndcĕndlg
9	nyĭmxamŭ'k	200	cĕnxavi'k
10	cxpŭ'k		

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The songs may not have been peculiar to this occasion. Informants mentioned vuspo", "deserted," ce, "buzzard," and vitari'c, "mountain killdeer," which were sung at other times as well. The Maricopa had pipa', "people," for both war and scalp dances; the Halchidhoma, hwĭcĭvau', "enemy standing." Ivâʊo' was named as peculiarly appropriate: the song of a stinging insect living by the rivers. But these three may also have been used at other times.

Pipa' told how the enemy fled for refuge and how they were found and brought as captives. It told ironically how, instead of being badly treated, they were well cared for; how a captive's father shed tears, not in sorrow, but for joy. Hwĭcĭvau', "standing up an enemy," told how a father acted when one of his family was taken prisoner or killed.

The dance forms varied with the songs. For Buzzard, there were two opposing rows of men and women alternately, who moved backward and forward together. Anyone, young or old, took part. In the middle of one row was the singer flanked by a man on each side, all three provided with rattles. Killdeer had also a definite dance form, or more than one, but it does not seem that the description fits the war dance performance (p. 231). Deserted and Ivâʊo' were songs without dancing: for the first, men and women remained seated, beating time with sticks on baskets; for Ivâʊo', they simply sat in rings.

It was assumed that before the war party set out, the shaman who was to accompany them had dreamed of their success. As they neared the enemy he exercised his clairvoyant power in the manner described below (p. 176) to reveal the location of the enemy. This was less necessary in the case of the Yuma, who lived in the open valley, than the Yavapai, who lay scattered among the mountains.

Four set speeches were always delivered to the out-bound warriors by one who had dreamed of the mocking bird. These were known as xwĭmtcâkwe'ʀᵃ, "enemy speech." In content, if not in form, they were highly formalized. The first speech, delivered the night before they set out, encouraged them to go. It told that they would go together and help one another. The next night, when they had stopped to rest, the orator would tell how

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Boys also played a game, slinging mud at each other, in which they learned to dodge missiles without breaking from the skirmish line (see p. 338). 857 868

Girls were trained to carry little burdens balanced on their heads when they were but two years old. Later they assisted their mothers fetching water before sunrise. Girls of four could grind seeds very nicely, it was said: they were wakened when it was barely light and set to work on a basketful. A girl must show her proficiency at grinding such an amount at her marriage. I observed a little girl of five at play making pottery. Working with a ball of mud, she paddled it into form and pinched up the sides to form the vessel with the characteristic motions of an accomplished potter. 868 857

Children were not permitted to sleep after dawn. In fact, everyone in the household was roused at dawn, for to sleep after sunrise was to invite bad dreams causing sickness and death. The customs of running toward the dawn and throwing half-roused boys into the water were unknown here. 513 867

When children were old enough to understand, all the tales were told them, with a commentary of admonition. (Late youth was not the special time for them to learn as among the Pima.[11]) In winter the boys went into the meeting house when stories were being told. A grandmother would tell them to a group of girls. There was no objection to telling tales in summer, but winter nights were conveniently long. To keep children from having bad dreams early in the night, they were kept awake listening to stories. 861 538

Games were played, of course, in imitation of their elders, but not dice, hand game, or cañute, normally gambling games. Some sports were peculiar to children. Boys alone played at hurling darts, slinging mud, arrows; both boys and girls played with tops. Dolls (haʀâoi', "plaything") for girls were made of willow bark: a piece was split and bound to represent head, arms and legs. 857 524

Age status terms were few. They turned on the termination of 561

[11] Russell, *Pima Indians*, p. 191.

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were more than friends: what one did the other did." When going to war they would take each other's hand, saying, "Let us kill this one or be killed ourselves." There was no rite to establish this bond, which was called mataxcuva'k (compare matátcu'ig, "married"). Their greeting to each other was mataxavi'k (compare mataxavi'kĭk, co-wife, woman speaking; xavi'k, "two"; xavi'kĭc, the [probably] non-vocative kinship term between siblings). 572 [576]

Some manners of speech were noted. Mrs. Redbird called my attention to the fact that Maricopa said pu'i, "dead," all day long, meaning they were tired. I heard one say, "Look out, you will be dead!" as a warning to children climbing precariously over the house-top. She also pointed out that they say "I and he," not "he and I", mentioning self first, just as they always mention men before women. Women were heard ejaculating da da da da and na na na na in vexation. They have our habit, if they make a slip of the tongue, of repeating the word disparagingly. 195

A number of sayings were noted by Mrs. Redbird, who distinguished between them and beliefs. So far as I could judge, this was not a distinction peculiar to herself. They had a saying that a woman would give a good-looking daughter to a man who killed a deer. A person who saw a porcupine would never see another. Anyone who said he was never bitten by a snake would immediately be bitten. When one sneezes, they said a woman was thinking of him. He answered her, "All right, I will be there soon." If a child was sickly, they said he would never be sick until he was very old, when only a slight illness would kill him. 538

Several sayings were playfully told children. They said to the children, speaking of the crane, "Chase that bird! It will fall down: It has been shot by an arrow," so the children ran after it. (The reference was, of course, to the outstretched neck and legs of the flying bird.) It was a saying that if one trod in the tracks of the little river turtle (xaxnaraxna'ra), he would ever after have rheumatism. So older people said, when children playfully walked in their elder's sandals, "I am as dangerous as a turtle." Milk teeth were thrown away. The child would say, "That hard

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538 rock! Throw your old mano (hand grinding stone) away and get a new one," and then snap it out. The children were told that if they threw it away without saying anything, none would grow in its place.

Tongue-twisters and proverbs were unknown to the informants.

828 A brief discussion was held with Last Star on the subject of thinking. The Maricopa believed that one thinks with his heart. If they went on a visit, they said, "My heart began thinking of you, so I started off to see you." Last Star believes that he thinks with his heart, because "if a man is sick, his heart beats fast; if it stops, his arteries will not work. Some people now say that one thinks with his head, but my head feels to my hand only like a hard stone. It does not keep working; my heart does. The way my heart beats hard, it must be responsible." It would seem that he was identifying thought with the whole of his bodily states, physiological and emotional, and, I gathered from other observations, dreaming was considered part of this whole, that is, just one aspect which bodily states might take. "Thinking" was al,i'm, kĭln,iə́u'ck, or iwa'kĭln,iə́u'ck, "heart thinking."

DIVERSIONS

SMOKING

276 517 Smoking was an indulgence; its use but moderate. There was in addition considerable ceremonial usage, particularly on the part of shamans. With regard to everyday use, "they did not smoke all the time, but a little when at work, and when they gathered in the evening to converse." Tobacco was carried to the evening gatherings in the meeting house, where each man smoked privately. The chief, when calling them to the meeting, shouted out a warning to bring a sufficient supply for those who might come unprovided. Women hardly ever smoked.

276 782 Smoking was also in the nature of a prayer. "When I puff it out, I think of someone I want helped, and I pray that I may linger for some years more." When old Kutox did this, he said, he did not address any particular spirit, but was speaking to his "relatives." (The implication is obscure.)

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CHAPTER XII

TALES

CREATION TALE[1]

There were people living in this world. I do not know whether they were like me or different, but I have heard that they lived in this world. All sorts of evil things had taken place. They thought it was not right that they should live longer, so they flooded all the land in which they lived. Two of them went under the sea, the flood waters. The waters rose to the sky so that no one was saved. These two went under the sea to look for a place to stay. One had a certain bird (dŭd'iu'c[2]) for a pet, the other another bird (tĭnyă'm kaltcĭ'sk, "dark *Phenopepla*"?). They were emerging. They wanted to see how far they had come. One sent his dŭd'iu'c back to see: they heard the sound of it flying all the way to that place [under the water] and back. Then the other sent his kaltcĭ'sk ahead. It was so far that they heard the noise of his going, but the sound faded away before it returned.

These two men were called kukuma't; the other, the older, isăcipa's. Isacipas came out of the water first. As Kukumat was emerging, he asked the first how he came out of the sea; whether he had his eyes open or closed. The first man told him that he had opened his eyes as he came through the sea. Then Kukumat opened his eyes as he emerged and got them full of salty water, so he became blind.

They got a big log to sit on, and started floating around the world. By the time they reached their starting place again, the sea had gone down somewhat. They went around once again; then again. When they had gone around the fourth time, the

[1] These tales were told by Kutox and interpreted by Ida Redbird. Curtis and Culin recorded versions of this tale (Curtis, II, 86; Culin, *Games*, p. 201); the latter, however, seems to be compounded of Pima and Maricopa versions. There is a conventional ending to tales: the narrator says n,upai', "It is gone."

[2] Mrs. Redbird translated this as killdeer, but the killdeer is called tavaai'c.

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gather food. She went out each day. (There is a song between each of these incidents, so that the tale takes half a night to tell.) On the fourth day, when she went to gather food, she set out south again. She had ground mesquite beans and thrown the seeds away. This time the children were outside the house in the swing. As quail came to scratch at these seeds, the older brother called to the younger, "You say you have power to do things. If you have the power, kill those quail over here." The younger brother said, "I did say I have power enough to do things. I will try it although I have never tried it before." He rubbed up the dirt in front of his ear and made a pellet of it. He held it to the sun until it was transparent. Then he filliped at the quail and it killed all of them scratching there. Then the children got down, gathered the quail, and piled them under the swing. Then they got into it again. When their mother came home she was so angry that she called all the animals and birds names. She threw the quail away. The children began to cry. She looked to see if they were hurt, but she found nothing. So she tried to nurse them, but the children would not nurse, but cried the harder. Then she thought, "It must have been my children who did this." She hurried and got wood, built a fire, and baked the quail in the ashes. When they were cooked, she ate them. Then she picked up the children again, and they stopped crying.

That night she thought that if they meant to provide for her by hunting, she would not have to go everywhere gathering food herself. She made bows and arrows for them that night. She wanted them to try these on the mice in their house. The children tried and killed them. The next morning she went again to gather food.

That night she told them there was another animal similar to those they had killed in the house. She called it ami'lk [prairie dog?]. She said, "One who was skilled with bow and arrows could kill those, but to little boys like you, I merely tell of them." She said, "They come to me as I gather plants: they come to me like puppies, but suddenly they run off." The children thought, "If older people can kill with their bows and arrows, we can use them as well as they." In the morning they set out. They found the